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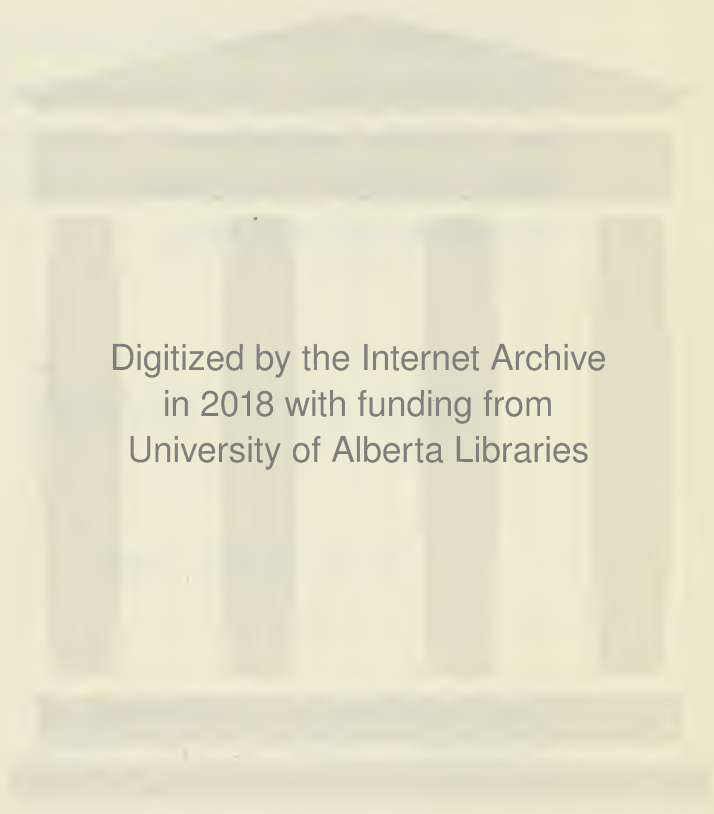
A COMPARISON OF "THE IDEA OF THE HOLY",
BY RUDOLPH OTTO, WITH "THE MEANING OF
GOD IN HUMAN EXPERIENCE", BY WILLIAM
ERNEST HOCKING, CONSIDERED IN THE LIGHT
OF PRESENT DAY PROBLEMS.

Written by J. W. Bainbridge.

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For Department of Philosophy of
Religion, under Dr. A.S. Tuttle.

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A COMPARISON OF "THE IDEA OF THE HOLY",
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OF PRESENT DAY PROBLEMS.

The plan of our study will be to state briefly Otto's respective views, and then examine Hocking to see wherein he agrees, disagrees, or supplements; also to consider their findings in the light of present day problems.

The general subject of our theme is "The Idea of God in Modern Life", based upon and largely restricted to the viewpoints of these two authors.

In the translator's preface to "The Idea of the Holy" some words frequently used by the author but somewhat unfamiliar to us are explained. In Dr. Otto's language, "The Holy" means a complex category of the "Numinous" and the Moral. Numinous is from the Latin Numen, the most general Latin word for Supernatural, Divine Power. The Numinous, then, is that element in Holiness which is beyond and independent of the category of the Good; and 'numinous feeling' is

that unique apprehension of a something whose character may at first seem to have little connection with our ordinary moral terms, but which later becomes charged with the highest and deepest moral significance. Thus, to use one of the author's favorite metaphors, 'The Holy' is a fabric in which we have the non-rational, numinous experience as the woof, and the rational and ethical as the warp. (I) The author recognises that the 'feeling' element in religion involves an awareness of a non-rational nature in contrast to that 'knowing' which can express itself in concepts. Different individuals vary widely in their susceptibility to these feelings according to their faculty of 'divination'. Dr. Otto tries to meet this variety of response by having recourse to Latin terminology, using such terms as 'Mysterium', 'Tremendum', 'Fascinans', 'Majestas'. He also brings out the fineness of such terms as "Wrath of God", "Absolute Unapproachability", and introduces new words such as 'Schematization'. These he calls 'idoeograms', hinting at meanings which elude exact formulation, but which, nevertheless, can be experienced in certain basic 'Moments' (a word which the author uses to mean actual values) of feeling.

1) P. XVI.

Dr. Otto is concerned in this volume primarily with establishing the independence and uniqueness of this 'numinous' experience, and to show its essential place in religion and its significance in religious development. Yet, on the other hand, the author maintains, especially in the later chapters, that this 'Numinous' experience must be combined and made one with the rational elements of life so that man may experience God as an all-righteous, all-provident, and all-loving Person. This book invites us to seek a real knowledge of, and real communion with, a Being whose nature is yet above knowledge and transcends personality, and the pathway of this knowledge is feeling or emotion, or what Kant calls 'Pure Reason'. (2)

) P. XVII.

The Rational and Non-Rational. All theistic conceptions of God, and particularly the Christian, rejoice in the fact that they can precisely characterise their Deity in terms of Spirit, Reason, Purpose, Good-will, Supreme Power, Unity, Selfhood. Thus orthodoxy has always been the mother of rationalization. But we have to be on our guard lest we establish a one-sided interpretation of religion. The nature of Deity cannot be expressed completely and exhaustively in such rational attributions as above stated. Therefore, the author wishes to bring the relation of the different 'moments'

(I) P. 4

of religion to one another clearly before our minds, so that its nature may become more manifest. This book attempts to do this with respect to the distinctive categories of the Holy or Sacred. (I)

'The Holy' is a category of interpretation and valuation peculiar to the sphere of religion. Indeed, it is generally applied to the sphere of ethics. We think of 'Holy' as meaning 'Completely Good'. The author points out that this common usage is inaccurate. The original meaning did not include the ethical. Therefore this book adopts the name 'Numinous'. This numinous category of value and numinous state of mind cannot be strictly defined. It is the Great Beyond and the Great Within, yet with no distinct separation. It cannot be taught, it can only be evoked and awakened through the ways of a person's own mind, as all things "of the Spirit" must be learned.

Here we note the great contribution that Otto has made is in the setting of the Transcendent and the Immanent in right relationship to each other. The position of Otto, as seen in the foregoing, is a corrective to modern Humanism, which leaves out this

sense of Awe and the Transcendent which is at the heart of the whole universe, and thus robs the human soul of that vital thing which provides the ethical dynamic.

In deeply felt religious experience, e.g., that of being "wrapped in worship", the individual feels himself submerged and overwhelmed by his own nothingness in contrast to that which is supreme above all creatures. Such a creature feeling not only makes us conscious of self-abasement, but helps us realise that everything turns upon the character of an overpowering reality outside ourselves. The Numinous is thus felt as objective. The author points out that this is such a common experience that Psychologists immediately notice it in analysing the effects of religion, and he quotes the following from William James' "Varieties of Religious Experience", (P.58), "It is as if there were in the human consciousness a sense of reality, a feeling of objective presence, a perception of what we may call 'something there', more deep and more general than any of the special and particular 'senses' by which the current psychology supposes existent realities to be originally revealed." But this "feeling of reality", the feeling of a 'Numinous' object objectively given, must be posited

I) P. II

as a primary, immediate datum of consciousness, and the feeling of dependence brings about a depreciation of the subject in his own eyes. (I) Now the author invites us to inquire more closely into the nature and modes of manifestation of the Numinous.

Mysterium Tremendum. Our attention is drawn to the most fundamental element in all strong and sincerely felt religious emotion. Faith unto salvation, trust, love--all these are there. But, over and above these is an element which mysteriously influences the depths of our souls. The feeling of this Mysterium Tremendum at times comes sweeping like a gentle tide, pervading the mind with a mood of deepest worship. It may burst forth suddenly from the depths of the soul to the strangest excitements and expressions of religious ecstasy. It has its wild, crude, barbaric antecedents and early manifestations, and again it may be developed into something beautiful, pure, humble, and glorious. This pure, positive reality we can experience in feelings. By our discussion we shall try to clarify these feelings.

The adjective 'Tremendum' has a greater meaning than merely the emotion of fear. It includes a terror fraught with an inward shuddering, which is beyond the

power of any crude thing to instil. Probably the Hebrews referred to this factor when they said they "feared God". The early Christians had an awful feeling towards God, a kind of "religious dread". This feeling was in regard to something vastly deeper than Ethics. This was anteceded in primitive man by "daemon dread", with its queer perversion, the "dread of ghosts". Dr. Otto says, "It is this feeling which, emerging in the mind of primeval man, forms the starting point for the entire religious development in history. All ostensible explanations of the origin of religion in terms of Animism, or Magic, or Folk Psychology, are doomed from the outset to wander astray and miss the real goal of their inquiry unless they recognise this fact of our nature--primary, unique, underivable from anything else--to be the basic factor and the basic impulse underlying the entire process of religious evolution." (I). This newly revealed capacity, even in its crude manifestations, bears witness to a completely new function of experience and standard of valuation, only belonging to the spirit of man. In the religion of primitive man this appears as "daemonic dread". This crudely naive, emotional

disturbance, later gradually develops into all the finest forms of numinous emotion with all its mysterious, impelling power. However, notwithstanding the progress made, and the highest conceptual levels reached, there is still the element of 'shudder' present, relative to the Numinous. This is expressed in the "wrath of God" in both the Old and the New Testaments, and in such modern hymns as: "Holy, Holy, Holy", and "God Himself is present,
Heart be stilled before Him,
Prostrate inwardly adore Him."

The ideogram "Absolute Unapproachability" expresses this element of our concept.

Then there is the feeling of "Overpoweringness". In the presence of the *Mysterium Tremendum*, the human being feels then he is but "dust and ashes", and thus religious humility is born-- "I am nought, Thou art all!"

There is a third element developing in regard to the Numinous Object, namely that of Energy or Urgency. This occurs repeatedly from the daemonic level to that of the "Living God". It is the consciousness of a force that knows no stint or stay, which is urgent, active, compelling, and alive. We have a concrete example of it in Jesus' words, "My Father works and I work."

But even the foregoing are only synthetic attributes to the meaning implied in 'Mysterium'. From the earliest level of the religion of primitive man that which is mysterious is, "The Wholly Other", that which is quite beyond the sphere of the usual, the intelligible, and the familiar, and falls quite outside the limits of the 'uncanny' and is contrasted with it, filling the mind with blank wonder and astonishment. (I) Dr. Otto here contends that this attitude was not concerned with mere curious entities called 'Souls' or 'Spirits', as Animism would have us believe. These representations of spirits and similar conceptions are rather, one and all, early modes of rationalising a precedent experience to which these are subsidiary. They are an attempt to make tangible primitive man's experience of the Numinous Object, that which is above the whole world order.

The Element of Fascination. The strangest and most noteworthy phenomenon in the whole history of religion is the combination of the daunting and fascinating qualities of the Numinous Consciousness. The daemonic-divine, "Wholly Other" object appears to the mind as an object of horror and dread, but at the same time it is

no less something that allures with a potent charm. The creature who trembles before it, feeling himself to be "dust and ashes," has always at the same time the impulse to turn to it, and even to make it seem his own. The 'Mystery' which strikes him with blank wonder, somehow captivates and transports him with a strange ravishment, rising at times to the dizzy heights of intoxication. Thus we get the beginnings of the idea of Graciousness in the Numinous Object, which eventually inspire search, desire, and yearning. Then we have the forms of Propitiation, Petition, Sacrifice, and Thanksgiving, and all the other forms of mediation by which man has attempted to master the Mysterious, and to identify himself with it. Here, too, we have the commencement of the process of development, which eventually is consummated in the sublimest and purest states of the "life within the Spirit", and the noblest mysticism. But these experiences of bliss do not exhaust the 'Mysterium'. Rather, by its all-pervading, penetrating glow, it makes all these very blessings more than the intellect can conceive in them or form of them. Thus again we see the non-rational to be the fundamental of religious experience. Practical religious experience

is both Deductive and Inductive. Salvation comes from a mysterious reaching down of the Numinous Object as well as a reaching up of the fascinated human being in search for completion.

The Holy as a Category of Value. In this chapter the facts of Sin and Atonement are dealt with. When a man realises himself to be in the presence of the Numen, he has the subjective feeling of 'Unworth' in the presence of Positive Worth. Similarly, man, conscious of the presence of the Numen, feels Him to be so rightfully Mighty and Illustrious that he ought to praise and worship Him. A man becomes a sinner, when, conscious of this contrast between himself and the Numen, he chooses or drifts into moral delinquency. The meaning of sin is not understood by the natural, or the merely moral, man; but only by man who has had, in the above sense, that Numinous Consciousness. With this in mind, the idea of an 'Atonement' is vastly enhanced. Man feels that he will need to be cleansed of his unworthiness and somehow given an element of correspondence with the Numen, and this "Means of Grace" will have to come from the Numen itself. That is the reason why Christianity is supreme as a world religion. In Jesus, the Numen comes into man in such wonderful

fulness that man is able to say, "I and my Father are One", and then in turn every individual of the mass of humanity, through receiving the Spirit of the Numen from and through Jesus, can eventually come into such oneness with the Numen, that with a great measure of confidence he can say, "My Father".

Means of Expression of the Numinous. Numinous

Consciousness cannot be taught, but must be awakened from the Spirit. The Spirit in the human heart, or the inborn capacity to receive and understand, is the essential thing. He who, alive to this Spirit, reads the Sixth Chapter of Isaiah, will thoroughly appreciate the glories of the Numinous. This is the direct means by which the Numinous is presented and evoked.

We have several indirect means of expression. The primitive man, in his naive way, expressed this consciousness in representations of the fearful and horrible as seen in their grim pictures and images. Then we have the mysterious element expressed among more advanced peoples in the 'miracle'. Again, we have this in the way in which people even today cherish ancient, traditional expressions, e.g., the Latin in the service of the Roman Catholic Mass, and the Sanskrit

in the Buddhist Mass.

Further, the Numinous is expressed by various ways in Art. We see this in the various stages of Architecture, e.g.: the rings of stone at Stonehenge, the obelisks and pyramids in Egypt, the temples in Japan and China, or the gothic of the West. Then we have this Numinous Consciousness felt in regard to much of our best music. Our western Art applies two methods in expressing this feeling, namely: Darkness and Silence. These negations are usually expressed in order that the "Wholly Other" may become actual.

The Numinous in the Bible. The non-rational and numinous feelings constitute a vital factor and are pre-eminently in evidence in Semetic religion, and, most of all, in the religion of the Bible. In the early literature of the Bible, we find the 'demon' and the 'spectre' in evidence as spurious fabrications of the fancy accompanying the numinous feeling. These were vague expressions of what they felt of the 'Numen' rather than any separate, individual spirit in contrast to the 'Numen'. The religion of Moses marks the beginning of a process by which the 'Numinous' is rationalised and charged with ethical import until it

becomes "The Holy" in the fullest sense of the word. By the time of the Prophets and the Psalmist this stage has been well established, and, of course, it is culminated in the Gospels. This is the special nobility of the religion revealed to us by the Bible which justifies its claim to be a universal religion. The Old Testament gives us to feel the reality but wholly incomprehensible character of the Eternal, Creative Power, incalculable and "Wholly Other"; it cannot be conceived, but can yet stir the mind to its depths and overbrim the heart.

In the New Testament we see the consummation of the rationalising, moralising, humanising process begun in the earliest Hebrew period, and particularly developed in the Prophets and the Psalms. In Jesus it reaches that unsurpassable form expressed in faith in "the Fatherhood of God". The numinous is not excluded or superseded. Indeed, the Gospels succeed in making the rationalized and schematized developments of religion to direct our attention to the 'Numen', and to encourage us to see the numinous experience. Jesus makes clear that he is the instrument through which the 'Unseen' is developing a Kingdom, which is not of this world, and which has to be entered by a

mysterious spiritual experience. Paul takes up the same line of teaching. Paul sensed the dual experience of the 'Flesh' as of all that pertains to creaturehood, and the 'Spirit' which was beyond human comprehension. He was fascinated by the Love of God, and rejoiced in the illustrious, glorious, but mysterious experience of the 'Numinous' feeling. In St. John, too, we have a strong strain of the Numinous. John was influenced by the Greek philosophy of his day, which was also saturated with the 'Numinous' experience.

The 'Numinous' feeling is a living factor of singular power all through the early centuries of the Christian Church, even down to the time of the Reformation. Then Luther carries it over very strongly into the Protestant Faith.

The Manifestations of the 'Holy', and the Faculty of 'Divination'. Religion is convinced that beside the inner revelation from the Spirit there is an outward revelation of the divine nature. Genuine Divination is concerned not with the way in which a phenomenon-- be it person, event, or thing-- came into existence, but with what it means, that is, with its significance as a 'sign' of the Holy. Otto contends that this

'Divinatory' faculty is only disclosed as a special endowment and equipment of particularly gifted individuals, and these possess it in varied degree.

The most momentous question to the Christian is whether or no a real divination--a direct first hand intuition and feeling of holiness manifested--can be got from the person of Christ, making Him a real revelation of it. (I). The disciples undoubtedly gained this first hand intuitive experience from Jesus, otherwise the Christian Church would never have come into existence. The Gospels contain numerous references to the fact that the apostles recognized in Jesus the Numen or God Himself. Such episodes as that concerning Peter's testimony, "Thou art the Christ, the Son of the Living God", and Thomas' acclamation, "My Lord and My God", present to us concrete examples of 'Divination'.

Divination in Christianity today is evidenced in several ways. The historical records of the Christian missionary movement, from Paul's time up to the present day, prove that the modern church possesses the Numinous experience. The naive mind of the pagan responds readily to a partial understanding of the

(I) p.159.

presentation of the Numen through Jesus. Then, too, Christianity has a permanent principle of its own, which in essence remains and ranks the same for us today as it did to the first disciples. The permanent factors of Christianity are: Salvation from bondage to the world and even from creaturehood as such, Redemption from servitude to sin and the guilt of sin, reconciliation and atonement, the bestowal of the Spirit, the New Birth and the New Creature. In these elements is to be found the inner 'principle' and essence of contemporary Christianity and which have been the dynamic of Christendom during the last 1900 years. Then, too, even today, if we quietly contemplate the message, work, and picture of the person and life of Jesus, there will gradually dawn on us the consciousness of something Eternal, something Holy, resulting from the blending and interpenetration of rational and non-rational, purposive and indefinable elements, in his person, such as is nowhere else potently apparent. In a very real sense we of later day are better able to 'divine' all this than Jesus' own contemporaries.

We shall conclude our review of Otto's book with his contention: "There is something presupposed

by history as such which alone makes it history, and that is the existence of something with a potentiality of its own, capable of becoming, in the special sense of coming to be that to which it was predisposed and predetermined. In short, to propose a history of mind is to propose a mind or spirit determinately qualified; to profess to give a history of religion is to presuppose a spirit specifically qualified for religion. (I)

(I) p.180.

THE MEANING OF GOD IN HUMAN EXPERIENCE
BY DR. WM. E. HOCKING.

In our study of Otto's "Idea of the Holy", we have followed the book chapter by chapter. In making the comparison we shall take Otto's main points in order and compare Hocking's conclusions. Hocking deals with his subject from an altogether different angle to that of Otto, and we shall, therefore, in some cases find it difficult to correlate the respective author's findings. In general, one might say that whereas Otto has previously pursued the Scientific and Inductive method very extensively, indeed has "ransacked the ages, spoiled the climes"

in his researches, in "The Idea of the Holy" he adopts the deductive method at first and later swings into the inductive again; while Hocking largely uses the inductive method throughout his book. Otto is extremely desirous of establishing his postulate *Mysterium Tremendum*, "The Absolute Other", and proving that the origin of "The Idea of the Holy" centres there, and, indeed, its development emanates from that "Great Beyond which is also Within". Early in his book Hocking maintains that all religion rises out of human experience, and a study of it should begin by a rough survey of its workings in our social structure and history. He inquires, what, in terms of experience, God means and has meant to mankind, and he proposes to find the foundations of religion whether within reason or beyond. All religious knowledge should be considered in the light of its bearing upon those interests we call humanistic. It is quite interesting to discover, however, that these authors, although approaching the same subject from different angles, in many respects arrive at conclusions closely akin. In general they agree when each takes the philosophical interpretation of the subject.

The Beginnings of Religion. Otto submits that over and above Faith, Trust, and Love, there is an element which influences the depths of our souls. This element transcends us and is independent of ourselves. The feeling of this reality is in regard to some thing deeper than that connected with Ethics. It is this feeling which, emerging in the mind of primeval man, forms the starting point for the entire religious development in history. This emotional disturbance later gradually develops into all the finest forms of spiritual emotion with its impelling power. Luminous feeling is the name given to this emotional experience.

Hocking, according to his inductive method, seeks to find humanistic sources for the beginnings of religion, but, from time to time, concludes with such statements as, "I do not accept the notion that the Other-world can be wholly transferred to the present by these interpretations." (1). "Religion is the function of inletting, or osmosis, between the human spirit and the living tissue of the Universe wherein it is eternally carried;" (2). "Religious truth is to be known by Faith, or Vernunft, a higher sort of intelligence than common understanding;" (3) "Idea-outlining tends to follow the hints which perception gives of the unities belonging to that

(1) p.9

(2) p.23

(3) p.62

(4) p.121.

reality--not ourselves." (4). Thus Hocking recognises our indebtedness to that "Wholly Other" for the original beginnings of religion. At the same time he gives great place to human thinking, and says "Deficit of mind must always be a weakness in religion, and must rob that religion at last of all mordant power. The intellectual elements of religion must be vital." (5).

(5) p.59

Definition of God. Otto attempts to define the *Mysterium Tremendum* by certain ideograms, e.g. - Inapproachability, Overpoweringness, Energy or Urgency, The Wholly Other, which daunts and yet so fascinates us that man is inspired to search for, desire, and yearn to identify himself with it. Indeed, man's salvation comes from a mysterious reaching down of the Numinous object as well as the reaching up of the human being in search for completion. This Divine "Wholly Other" has such positive Value or Worth that when a man realises himself to be in such a presence he immediately has the subjective feeling of "Depart from me, for I am a sinful man, O Lord," Similarly man so feels the rightful, mighty, illustrious nature of the Numen that he naturally worships Him.

Hocking approaches the Idea of God through "A series of Free Meditations." After a chapter of

(1) p.182

argumentative discussion on Monism as against Pluralism he concludes, "For the good of men, for their good hope as also for their rightful darings and commitments, some concrete conscious Monism is a necessary condition." (1). In a similar inductive manner he deals with the need of An Absolute. He is inclined to accept the requirement that our First Principle must be useful for practice also, that it must be a Principle from which deductions can be made. (2). Then the enquiry proceeds on the basis

(2) p.185

of whether the Absolute is an object or concept that we could do without. Aboriginy peoples, finding the Absolute too far removed from the affairs of men, addressed themselves to the nearer and more finite Spirits. Still we need the Changeless Ultimate in the world, so that we feel life to be a part of that which we are ever moving toward, a something at the last day which was also there at the first. (3)

(3) p.187

The author suggests that whereas our Ultimate Reality must have qualities of both changelessness and change, maybe the principle of change is furnished by ourselves. He intimates that the human self is part of the Absolute. The reflexive turn of mind, which reminds the enquirer of himself, reveals never alone

(4) p.202

the Absolute Within, but always the Absolute Within in conjunction with the Absolute Without. (4). "Life is but a certain consciousness of the Absolute, in process of application; and the application of this idea is the Substance of all positive worth, conferring upon 'contents' what quality they have. (5).

(5) p.203

The author's final conclusion relative to the Absolute is quite interesting and very significant. He ultimately arrives, by a process of reasoning, where Otto begins by postulation, viz: "We could not live without the Absolute, nor without our idea of the Absolute. I do not say that the Absolute is equivalent to God; I say that God, whatever else He may be, must needs also be the Absolute. Thus accepting fully the pragmatic guide to truth, we conclude that the only satisfying truth must be Absolute--that is non-pragmatic. Wherewith, pragmatism ends in consuming itself; appears as a self refuting theory."(6)

(6) p.224.

The third of the three meditations deals with the need of God. Here the author reasons on the basis of What God is, and What He does, because he contends that God can be of worth to man only in so far as He is a known God. Then he traces the idea

of God in history, and finds that He has been looked upon chiefly as the Supreme Power. He is the "Other-than-Finite-Self", and includes all Finite Selves, but Finite Self may become associated with Him in some infallible manner. In God we have the notion of an 'Other-than-all-Men', and yet an intimate, infallible associate, present in all experience as That by Which I, too, may firmly conceive that experience from the outside. (I). The personality of God must be personality whose bonds are broken in "passing through infinity". This is very much akin to Otto's 'Supra Personality'.

The author reasons his way through so that he concludes that humanity certainly needs God, but even at the end of his chapter he is not very sure of the value of his evidence. He concludes his investigation of this point by saying: "The Balance between the denial of God and the right perception of God is most delicate and difficult to maintain, but the positive appreciation of what God means to men is the first step toward finding that Balance." This last statement is characteristic of Hocking's treatment of the subject.

Climax of the Meaning of God. In the fourth part of his book, the author arrives at the crux of his theme, and in this we find him to be very closely akin to Otto. He begins chapter XVI, entitled "The Original Sources", with the statement "God is to be known in experience if at all." Hocking comes very close to the position of Otto on page 15, when he says: "The habit of receiving our ideas about God through tradition is likely to grow at the expense of any original sources of this knowledge we may possess." (1).

1) p.229

His claim that "Whatever way God has been known by the first remote God-discerning mind in unrecorded history in fundamentally the same manner is God known by all God-knowing men at all times," (2) also coincides with the viewpoint of "The Idea of the Holy." His statement, "The original source of the knowledge of God is an experience which might be described as an experience of not being alone in knowing the world, and especially the world of nature," is in keeping with Otto's term "Wholly Other." And in this chapter Hocking suggests the idea of God being "The Great Beyond yet the Great Within." Further, he agrees with Otto in the effects of man's original knowledge of God, namely the combination of

2) p.229

daunting and fascinating qualities in the "Numinous Consciousness."

Hocking gives us one supplementary idea in this chapter which is worthy of special note. He suggests that our experiences of the presence of God in the world gives us direct association with the "All Knowing". Thus, though we recognize our ignorance on any subject, we also are aware that "He knows." And, from our growing experience of Him, we may infer that the unknown in nature is knowable. Therefore, the endless task of Science receives its necessary and sufficient warrant and encouragement. Religion offers Science the power and stimulus to proceed ad infinitum without fear of ultimate obstacle. (I).

(I) p.237

In the following chapters, it would seem, the writer attempts to lead us along the pathways of the knowable to the realization of the scientifically unknown Absolute or God. So that, in the ultimate analysis, Dr. Hocking's book is aiming at the same objective as is described in the Preface of the "Idea of the Holy," viz: a knowledge of a Being whose nature is yet above knowledge and transcends personality.

(2) p.241

He divides all the substantitive objects of human attention and experience into three fundamental classes:- the physical objects, summed up as Nature; the psychical objects summed up as Self; and the Social objects, or Society, or more comprehensively our Spiritual World. (2) . Each is apparently distinct from the other. The actual discernment of Social objects is very difficult to prove by our ordinary explanations of the knowing process. Usually we do so by the way of physical criterion-- we recognise a person by his physical presence. Souls by their own nature cannot touch each other. Then, too, we know persons by their response to us; but even this is only a process of inference. Another way of experiencing social objects is by acknowledging them to be real. All of these ways suppose the mind to be furnished in advance with an idea of another Mind, or that which is beyond the particular person known. (3)

(3) p.250

The difficulty in this matter is due to our over-dogmatic ideals of knowledge, and to the explanation we adopt of the knowing process. We take our knowledge of physical things as the type and ideal of all

satisfactory knowledge, and we find naturally enough that we have no such physical knowledge of fellow minds. The author proposes to inquire particularly whether we could desire to know "Other Mind" apart from just such physical mesh as we have so far found to be the chief barrier to that knowledge.

What is the object which we desire to know? It is the Mind-in-Union-with-Nature. Because the mind is worthless even to itself apart from the material in which it operates. The body of another seems to do no more in separating than to fix and define the simple Other-ness of that Other from ourselves; in all other respects it gives me that "Other Mind" in more tangible form than, by experience of its inner life on its own grounds alone, I could have it. The body of that "Other Mind" is not really a barrier wall between us, but rather a medium or sign of unbroken continuity. Thus nature may be interpreted in its relation to social consciousness as the visible pledge and immediate evidence of our living contact. Moreover, it follows that this present world of nature is a common world, and, indeed, a knowledge of "Other Knower" is an integral part of the simplest knowledge of nature

itself. Thus our awareness of the 'Other Mind' is persistently present, inseparably bound up with the continuous experience of nature. In as much as I have known an Other through a Nature object which is common to us both and perpetual to us both, extending into Substance, that My knowledge of Nature and of Other Mind are in their whole history interlocked and inseparable. Further, if Nature is ever common object, it has always been common object. (I). Thus is fulfilled the logic of communication:- "In order that any two beings should establish communication, they must already have something in common." All actual approach implies a deeper going Presence as an accomplished fact. If experience ever becomes actually social, it has, in more rarefied condition, always been so, and hence is, in the same fundamental sense, continually so. Nature is always present to experience as known by an Other. We cannot genuinely conceive ourselves as mentally alone in this cosmos, though we can imagine ourselves bodily alone. The fitness of all the objects of Nature to be communally experienced is a potentiality founded upon some actuality. The fact that I have an idea of an Other Mind and social experience is valid evidence of its Reality to my experience. My reflexive

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itself

consciousness which distinguishes Self, as something always present, also discovers the Other, my other I, perpetual sustainer of universality in my judgments of experience. (I). As simply as Nature presents itself as objective, so simply is the Other Mind present to me in that objectivity, as its actual meaning. I do not first know my physical world as a world of objects and then as a world of shared objects; it is through a prior recognition of the presence of Other Mind that my physical experience acquires objectivity at all. That outer individuality, which limits and opposes the Self, is first--our own follows. That outer world asserts itself upon me and creates me--my power to apperceive and all. Thus I possess my ability to respond to and to realize my oneness with the Absolute Other Mind.

Thus Hocking, like Otto, has led us to see and experience the Transcendent in the Immanent, and to recognize them as integrally part of each other, and completed by and through each other.

In regard to Divination the two authors agree in their ultimate findings, namely: that it is a gift imparted from the Absolute Other creating a new psychological level. In dependence upon this Numinous Experience

within expressing itself outward through us, the unity of both realms will be effected. The Self, inspired by the Not-Self, must make its solitary and voluntary leap to God, then in unity of Will and Purpose, the Alpha, the *Mysterium Tremendum* will be reincarnated and will express Himself fully and freely in the Abundance of His Life and Kingdom.

In the Light of Present Day Problems. These two foregoing authorities have done this generation a great service by making clear the superlative importance of the Transcendent and Suprapersonal character of the Deity in relation to His immanence in Nature and in human experience. We have to admit that the dominant movement of thought so far in the twentieth century has been what we call 'humanistic', or, what someone has better termed 'anthropocentric.' Ever since the controversy between the Darwin-Spencer School of Evolutionists and Orthodox Christianity, there has been a growing tendency on the part of the latter to relinquish dogmatic and even very definite declarations of fundamental beliefs to other authorities. Let us briefly compare the findings of our study with contemporary authorities in various lines of thought.

Rudolph Eucken, Professor of Philosophy in the University of Jena, in his book "The Truth of Religion" written in 1911, says: "Behind the mechanism of life lies a depth which holds its own against all the stir and strife of the small and common on the highways of human life. All energetic activity for humanity relies upon this depth, and comprehends a belief in the possibility of an inward renewal.....

When, however, that which otherwise stands outside us is taken into the will, when a new order of things--an infinity--drives the man from within so that nevermore does he seem to stand alone, but seems as if carried by a majestic flood of life, then clearly results a deliverance from the small self, and a cosmic life, a superhuman life, reveals itself actively in the form of immediacy. Morality is in all this not a particular province of a man's own but the testimony of a new life out of the Whole, out of Infinity." (I). This is very much akin to both Otto and Hocking.

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C. Lloyd Morgan, equally eminent as a Biologist and a Psychologist, in his Gifford Lectures, 1922, entitled "Emergent Evolution", points out that an Emergent is different from a Resultant. In the case of

a resultant we have a mechanical equivalent, whereas in an emergent something new emerges that cannot be accounted for in the constituents which combine to make a new product. He therefore asks the question: "What is it that makes emergents emerge? or, What is it that constitutes the cause of the novelties which occur in the process of Emergent Evolution?" This cannot be found in material or natural causation. He is therefore driven to discover something beyond the limit of scientific investigation, and concludes with the following sentiment, which is quite in harmony with the doctrine of Transcendent Immanent Deity, "I acknowledge God as the immaterial source of all change, the Nisus, that ~~is~~ the effort, through Whose creative activity emergents emerge, and the whole course of Emergent Evolution is directed." (I)

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J. A. Hadfield of King's College, London, in his "Psychology and Morals" maintains that man's chief Ideal is the attainment of Completeness and Self Realization. He points out that this Ideal must be stimulated by an Idea of a special character, capable of satisfying the craving of the soul for completeness. It must be like the celestial body which dominates the tides. It may properly be considered in a class

- (1) p.110 apart from all other elements in the environment. (1)
He points out that one of the processes by which this
Self-Realization is achieved is that of 'Re-Birth'
nowadays virtually lost by the church but being
rediscovered in psychology. As an instance of re-
birth, he cites the incident in the 3rd St. John where
Jesus tells Nicodemus he must be reborn from Above. (2)
(2) p.146 Here again we have the doctrine of our study--
The Transcendent Immanent--endorsed by modern science.
Contemporary schools of Humanism, however, are
propagating a totally different doctrine. A.E. Haydon
in his "Quest of the Ages" has put a passion into his
theme which has made it very much akin to religion, but
all the more subtle as a presentation of Humanism.
His position is that the history of religion proves
that the Quest of the Ages is for a good life in a good
world, and by that he means a life of material plenty,
social harmony, and good-will. (3). He contends that
(3) p.207 religion started that way, but when men discovered
that the road was blocked and that they could not
find the good life here, they transferred the goal
to another world. Thus we have it embodied in orthodox
Christianity. Now that Science has made it impossible

to posit that world, we are back on the old Quest of creating a kingdom in this world without any reference to any other world or without any help from the gods. According to Haydon, Science, especially as applied to social conditions, is the guide and guarantor of human life.

Walter Lippmann, in his "A Preface to Morals" is frankly atheistic. He says modern men have defined and refined their ideas of God until they can no longer honestly say that he exists, as they would say that their neighbor exists. He is not at all happy or content with his plight, but he sees no real way out. His position is somewhat pathetic. "What distinguishes the present generation is not their rebellion against the religion and moral code of their parents, but their disillusionment with their rebellion." "And so the modern world is haunted by a realization, which it becomes constantly less easy to ignore, that it is impossible to reconstruct an enduring orthodoxy, and impossible to live well without the satisfaction which an orthodoxy would provide." (I) He sets forth three inner principles as the bases of "High Religion."

First, - Maturity. High Religion announces the discovery that men can enter into the realm of the spirit only when they have outgrown all childishness. Disinterestedness is the second. To transcend the ordinary impulses is the common element in all virtue. Regeneration is his third principle. These are all distinctly Christian, but Lippmann adopts them without the religious impulse to give them urge. Christ attributed them to the Father who dwelt in Him. Lippmann urges men to apply these principles themselves.

There are other phases of Humanism prevalent today. Some urge a return to the beauty to be found in the Classics, Literature, Art, Music, etc., as a means of salvation, and individual and social uplift. Others direct us to Science as the ultimate solution to all human ills and problems; while another school recommends a vague kind of Romanticism. The chief objective of Humanism seems to be to discard any necessity for the Transcendent Deity, and to make all life's purposes centre in and terminate with man.

If Humanism was merely a theory of life held by a few individuals, or even a few schools of thought, and ended there, it would not concern us to any great

extent. The facts are that these concepts of life emanating from these individuals and schools of thought have affected practical life very seriously and very extensively almost world wide during the last thirty years. The results of the movement are expressed in the suggestion and practice of free love, companionate marriage, unrestricted expression of the sex instinct, birth control, and a general lowering of the standards of moral life. These ideas, perhaps considered at first to be somewhat speculative and radical, gradually took the form of a real philosophy of life, and eventually have seeped through from the theoretical schools into nearly every phase of society. We feel the influence of so called Humanism in our Literature, Theatre and Moving Picture Exhibitions, in our Schools, Homes, Social and Religious Life. Perhaps its most subtle effects are felt in religious life. Our young people like to think of, and indeed to try to emulate, the Jesus of Nazareth with His fine, symmetrical, manly character, who sets forth a very desirable Kingdom of human brotherhood permeated with beauty and universal harmony; but the Divinely authorized Christ representing and embodying the Spiritual Reality and Redemptive Urge of the Universe, going forth through a living

Church to establish Ultimate and Eternal Truth is being weakened and in some cases supplanted by the influence of the above outlined brand of Humanism.

There are symptoms of reaction to the influence of Humanism evident in many phases of society. Dorothy Canfield, a fairly representative novelist of our day, in her story "The Bent Twig", after she has taken her heroine through a very varied career of humanistic experience, when the whole structure of life collapses and leaves her bereft of all outlook and hope, makes her to instinctively kneel in prayer so that she may feel the gentle breeze of Reality, and, rejuvenated, go forth to face life with a real purpose. Channing Pollock, an American Play Writer, sensing the rapidly decreasing response to the so-called Humanistic type of Drama, suddenly introduced a new line as embodied in "The Fool", - a drama setting forth the modernized Christ-life. "The Fool", and similar productions, have had such great success that it would seem the tide in drama is gradually turning to meet the growing demands of society's better self.

Moreover, the recent collapse of our superficial economic system, almost world-wide, is having

its effect upon Humanism. People in general, finding themselves faced with utter confusion, and no apparent way out, are asking: Is there no Authority behind and in this Universe, is there no Reality to life, is there no Moral Urge-- no Absolute standard around which human life should centre?

Thus the challenge of humanity is going out. I submit that the findings of men like Otto and Hocking, strengthened by Eucken, Morgan and Hadfield, as set forth in our foregoing study, present the only adequate reply. We need to catch the vision Isaiah records in his sixth chapter. We need to gain a full realization of the *Mysterium Tremendum*, the Other-Mind, the Absolute Life, the Great Beyond yet Within, the Transcendent-Immanent, Whose passion and purpose is to become more and more Immanent. If we can but brush the veil from our eyes so that we can "See the King," in all His Infinite Power and Life, and then open the well developed channels of modern civilization, He will inflow human experience so that what originally commenced with a vague Numinous feeling will blossom forth into all the fulness of the Abundant, Eternal, Infinite Life of the Kingdom of God.



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